

THE  
Churches PARADOX:  
OR THE  
SUBSTANCE  
OF A  
SERMON

PREACHED at the Place of *Cumbynethen* in a Barn, in  
the Parish of *Cumbynethen* in *Clydesdale*.

*J. J. H. W. L. G. J. J. J. J.*

By Mr. *John Wells*.

Zechariah 14 Chap. 6, and 7. Verses.

And it shall come to pass in that day, that the Light shall  
not be clear, nor dark. But it shall be one day which  
shall be known to the Lord; not day, nor night: and it  
shall come to pass that at evening time it shall be light.

Cap. 406. g. 88.

*Demand noting*



# T H E T E X T.

Zechariah 14. Chap. 6. and 7. Verses. *And it shall come to pass in that Day, that the Light shall not be clear nor dark. But it shall be one day which shall be known to the LORD, not Day nor Night: but it shall come to pass that at evening time it shall be Light.*

**T**Here is divers Cases that befalls the Church, while she is Militant here upon Earth; Sometimes She shines, and is very *bright as the Sun, clear as the Moon, strong as an Army with Banners*: Sometimes again, She is like dark Night; She is under very great dark Clouds, *She walketh in Darkness, and hath no Light*, as it is in *Isaiah 50. 10.* But there is sometimes also that she is in a Case different from both these, and that is, she hath some Light, and some Darkness in her Case, so that it can neither be said, that she altogether Shines, nor yet that she is altogether in Darkness: This is the Case that *Zechariah* here speaks of at this time in this place: If the Light should neither be Clear nor Dark, neither altogether so clear as to be called Noon-tide of the Day; nor yet altogether so Dark as to be called Mid-night with her; But how then? but like the Evening-tide, a little after the Sun sett, before the Night come on, there should be some Light and some Darkness in her Case. A mixt Dispensation of Wrath and Mercy should be shewn out upon the Church.

And there is some comfortable things promised to the *Kirk*, while she is in this Case. And *First*, It is promised to her, that this her sad Case shall be but for *one day*; that is, but a wile while, a very short time.

*Secondly*, It is promised to the *Kirk*, that at Even, it shall be Light; that is, when there is greatest appearance of sader and darker Night, then immediatly the LORD shall cause *the Day Spring from on High to arise upon the Kirk*.

Now from these we shall speak but to Three or Four Things by way of *Doctrine*.

And the *First* Thing we see from the Words is this, That sometimes the LORDs Dispensations with the *Kirk* is such, that they can neither be said to be Dark nor Clear, neither like Night nor like Day; but somewhat of Light, and somewhat of Darknes in the Dispensation; Somewhat of Judgment, and somewhat of Mercy may be the Case of the *Kirk*.

*Secondly*, A second Thing we notice of this, That the time of the *Kirks* Trouble though sometimes the LORD is pleased to lengthen, and to make it long; yet sometimes also, as it is here, it shall be but a short while, and but for *one day*.

*Thirdly*, That the *Kirks* Trouble though it be but for a short time, and but for *one day*, and no body kens when it will end. Yet for the Comfort of the *Kirk*, *it is a day known to the LORD*, though neither Enemies nor Friends kens when the Day of Delivery will come, *yet it is a day known to the LORD*: It is a limited time that GOD hath set the bounds off.

*Fourthly*, That when the *Kirk* in all appearance and probability looks like a thicker and blacker darkness and greater Desolations, then very shortly the LORD will make Light to arise, and the *Day Spring from on High to arise upon the Kirk*, even at the evening, *at evening-tide it shall be Light*.

Now



Now a Work shortly to each of these Things: And now for the first which was this, That the *Kirk* may be sometimes in a Case that can neither be Dark nor Clear, neither Dark nor Light, neither Night nor Day; but as it were, somewhat in her Case that looks Dark like, and somewhat in her Case that looks Bright and Lightsome like again: This is Propheied to be in the days of the Gospel, that in the days of the Gospel there should be letten out upon the *Kirk*, such a Dispensation as this: For this Prophecie hath a reference to the days of the Gospel, The *Church* of GOD will be sometimes in that Case, when it will not nor cannot be said, that she is altogether Light, nor altogether Dark, nor that it is altogether Night, nor altogether Day with her: But how then? Not Day nor Night, but a mixture of both: Some thing that looks Light like in her Case, and some thing that looks Dark like in her Case. It was so with the Church of *Israel* in those days, when she was in the Land of *Egypt*; there was something that looked Dark like in Her Case, and some thing that looked Light like in Her Case; Again some thing that looked like GODs forgetting and forsaking of Her, and some thing that looked like GODs Remembring and Delivering of Her again. That which looked Lightsome and Whitelike in Her Case was this, that the LORD gave Intimation to Moses that *He had seen their Affliction in Egypt, and was come down to Deliver them*; And had sent him Commissioner to *Pharaoh* to bid him let the Children of *Israel* go, for he would have them out of the Land of *Egypt* to serve Him: That looked Light like, that was Day like in their Case, and a White Spot in their Cloud: And there was sometime they knew this, and had the understanding of it, they rejoiced and was glad, and no question praised it much, that was White like: But again, that which looked Dark like in their Case was this, that instead of being Delivered out of their Affliction, they have a

New Affliction laid on: And *Pharaoh* instead of letting them go, he makes their Bondage stronger and greater. This looked very Dark like, and the People grew all Dejected and Heartless; and they gave no Thanks to GOD for this, nor to *Moses* for his Pains; this looked very Dark like: So it was also with the Church in the Days of the New Testament, some things there that looked very Dark like in Her Case, and some things looked Light like in it.

And *First* of all, This looked Dark like in it, that when all the Church that was at *Jerusalem* was called, the Honest Man *Stephen* was stoned; that was to begin the New Testament *Kirk* with; that was Dark like: But here something yet, that was Lightsome like with it again, the Ministers when scattered, went every where Preaching the Gospel, and their Preaching had Good Effect upon many for bringing them into JESUS CHRIST: Ministers was willing to Preach, and People was apt to Hear; so that their Out-casting was their Gathering through GODs Blessing; that looks Light like again. So in the time of the *Babylonish* Captivity when the King of *Babylon* led the Church of *Israel* into Captivity from *Jerusalem*, that was Dark like; the Temple is all burnt and broken down; the Church and People led into Captivity, Enemies set up; the People of GOD overthrown, that looked very Dark like: But this looked somewhat Lightsome like again in the Dispensation, that the LORD kepted still some Prophets & Teachers among them, to point out to them their Duty, and what *Israel* ought to do: They were not kepted without Means, for they had the Word and Prophets among them, that was Light like; and withall, it was manifested, that at the end of the 70 Years that should be accomplished on them at *Babylon*, that then they should be brought back again, and enjoy their own Land again, and their former Priviledges; this was White like, as ye may see, wherein both their Conditions is

let out in that 29. of Jeremiah 10. Verse. *For thus saith the LORD. that after seventy years is accomplished at Babylon I will Visit you, I will perform my Good Word towards you, in causing you to return to this Place.* There was Seventy years that was to be accomplished at *Babylon* under Captivity, that was sad; that was Dark like: but there was a Return to their former Priviledges again after the Seventy years was accomplished; that was Blythsome & Light-some like again: They were casten out of the Kirk that was at *Jerusalem*, that was sad: But they were a Kirk among themselves, that was Lightsome like again. They were casten out of the Church that was at *Jerusalem*, that was sad; but they were not casten out of the Heart and Mind of GOD; that was Light like again; they had the Manifestations of His Good Will to bring them back to their former Priviledges, that was Light like.

Now that we may Apply this to our present Case, for that is the thing that we stand most in need of: I say for Application, We may apply this to our present Case; we may say it is the present Case of the Church of *Britain* and *Ireland* this day: There is something looks very black like in our present Dispensation; and there is something looks very white like and day like in our present Dispensation, that is as so many white Spots in our Cloud, and is something Day like in the midst of our Night. And in the First Room we shall speak a word to what is very Black like in our present Dispensation and there be these Black like Tokens in our present Case,

*First*, The LORD hath taken away His *Ordinances*; that is a very Night like Dispensation, a very Black like thing in our Case: I assure you it is very Dark like. Many of the People of GOD they cannot see throw it: It is so sad, that he should have emptied so many Congregations at once, is very Dark like,

*Secondly*, This is very Dark like in the present Dispensation, that there is none to own *Zions* Case at this Time; all the Great Ones for the most part, they pass by Her Case. All our Nobles has turned their back upon GOD and the Kirk, & would command all their Subjects to do so likewise: And all that would look a warm look to *Zion*, is the Butt of their Indignation; that looks very Dark like, that is a Dispensation very Night like. The *Gentiles* has also for the most part turned their back upon *Zion*, and will own Her with no Help, and will shew Her no Compassion for Her Comfort, that looks Dark like; That is a very Night like Dispensation.

*Thirdly*, This looks very Dark like in our present Dispensation, that the People of GOD is so full of *Divisions*, that they cannot have Light together to be of one Mind, in the matter of Sin and Duty; but that which one says is Sin, another says it is Duty; one Godly Man having a Principle of Godliness, says such a Thing is a Duty, another Godly Man says, na; but it is a Sin: This is very Dark like; This is an Evidence of greater Darknes, when we cannot agree in Judgement upon what is Sin, and what is Duty: But one of the People of GOD says, such a thing is a Sin: Another says, na; but it is a Duty: O sad that this should be among the Godly, even between the Godly themselves, it is very dark like; it were nothing and it were so between us and our Enemies; it were nothing to see this betwixt the Godly and the Wicked; but to see it among the Godly themselves, it is very sad and dark like.

*Fourthly*, This looks Dark like in our present Dispensation, that there is so much failing and fainting in the Ways of GOD as there are; and so great a turning aside to crooked Paths; and that there are so few Valiant for Truth, that is very dark like in the present Dispensation: This is also dark like, that there is none that knows the time how long our darkness shall continue: There is very few to whom the *LORD* is Reveal-

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ing any thing of His Mind anent the Delivery of His Work. He hath bid Himself in His Anger. He hath bid Himself in His Wrath. He hath shut up Himself as within a Stone-wall, and will not Reveal any thing of His Mind to us; that is Dark like. This is also very Dark like in the present Dispensation, that none stirs up himself to lay hold on Him; and that there is so few to stand in the Gap to turn away His Wrath. And this is also very Dark like, that all our *Public Ordinances* is gone; so likewise we have letten all our Privat Meetings go with them: As it were the Rulers by a Wicked Law, hath chased us all away from a Part of our Duty, and we have run away from another Part of it unchased; They have violently shut us away from the *Public Ordinances*, and we have run away from the Privat Meetings of the People of GOD, and we have not studied to Edify them: As if we were loosed from our Ministry, when we were shut away by a Wicked Law; this looks very Dark like also, and is an Evidence of greater Darkness, that there is so many Faithfull, Able and Honest Ministers taken away by Death at this Time; Some by the LORDs Hand, and that by an ordinary Death, and others, that Enemies has Cruelly Executed, and so there is many an Usefull Instrument of His Work taken away; which indeed might have been Usefull Instruments, if the LORD had keepest them alive; Each one of them might have been as a Thousand, and if helped of GOD, would have been very Usefull for a Glorious Work: And now their being Removed and Taken away, looks very Sad and Dark like, and is very Black like in the present Dispensation; that the LORD (as it were) shines upon all the Desigas of the Enemy, and Discourtenances (as it were) any Attempt of His People, that they have for their own Defence; This is very Dark like, that almost there is nothing that the Enemies takes in Hand, but it Thrives with them.



them, and comes to pass: And nothing that the People of GOD takes in Hand as a Mean of Defence, but there are some mislook or other comes upon it; that is very Dark like, that their Attempts and Endeavours Thrives not: It is also very Dark like in the present Dispensation, that there is so much Profanity and Atheism-like to get footing among us; and instead of Professing the *Protestant Religion*, Folk is not only not Professing it, but they are Denying it: And Folk is not only Falling away from Godliness, but Falling away from the Profession of it: And many turning *Papists* in our Kirk: This is very Dark and Night like.

And *Lastly*, This is very Dark like in the present Dispensation, that the more GOD strikes, we are the more hardened; ay the more we are smitten, our Hearts is the more hard: All these things looks very Dark and Night like upon the Church of *Britain* and *Ireland*. There are very Black Tokens of a Sader and Darker Night: But yet (as I have said before) there is also some Light like Tokens in these Dispensations of GOD towards His People and Church at this Time. So that our Dispensations that we meet with at this Time, are made up of Light and Darknels: Something of Light, and something of Darknels is in the present Dispensation; that the Church in these Lands is trysted with. For as we have many Black like Tokens in our Dispensations to make our Hearts sad; so we have some Light like Tokens also, that is as some-  
 py White Spots in the midst of our Cloud that gives us ground of Hope, and I shall Name *seven* or *five* of them,

And the First Thing that looks Clean like and is some Token for Good, which is a White Spot in the midst of our Cloud; The LORD is giving His People an Answer at this Time, both of their own Prayers, and of many others, that has gone before them that hath died in the Faith. I say, He is now giving the People of GOD an Answer of all their Prayers, and they



they never knew of it. What was their Prayers day ye? Was not this their Prayers that GOD would take some Effectual way of Purging of His House, and of making His Inns Clean, & of making Himself a Clean House? And now is He not giving an Excellent Answer to all these our Prayers, though we little Observe it? This was the Prayers of the People of GOD, and they have now gotten an Answer. For *Presbyteries* did but little in this: There was ay some Unworthy Ministers kepted in, and *Elders* that should not have been kepted in, and because Formal, and Legal Process could not be gotten against them, they were ay kepted in, and not casted out, and they being kepted in, were ay as Pricks and Thorns in the Flesh and Sides of the Honest Party; and this put them ay to their Prayers again, that GOD would take some Effectual Way to Purge His House. And whether He be Answering these Prayers or no, Judge ye and see. O but He is like now to take some Effectual Way to Purge His House of many Naughty *Ministers & Elders*, that otherwise would not have been casten out in haste; He is doing more for the Purging of His House in one Year now by this present Dispensation, than could have been down in twenty Years by *Presbytery*. This is also Light like, that GOD is taking such an Effectual Method, and thereby Answering the Prayers of the Saints for making to Himself a Tight Building again; that is Light like, *if GOD will, that they of the world of the world*

*Secondly*, There is another Thing that looks very Light like, and Day like again in the present Dispensation, and that is, all those that GOD hath brought to the Stage at this time to bear Testimony for His Cause, they have been helped of Him to carry so Honourably for his Cause, that they have put Great Respect upon it by their Sufferings, and has made it more Glorious than ever before: So that He hath made the Cause more Glorious by the Suffering of those that hath suffered for it, than ever they would have made it by their Actions, and they had

lived never so long. So that there is more Honour put upon the Cause and Work of GOD by the Martyrdom of my Lord *Argyle* and precious Mr *Guthrie*, and some others, that they have Banished, nor could have been put upon it by all their Actions, and they had lived never so long: This is some little White Spot in the midst of our Cloud, that Dying and Living, He makes ay His People put Respect upon His Honest Cause.

*Thirdly*, There is something White like in the present Dispensation, that the LORD is ay making that which Enemies are making and designing for the utter Ruine of the Work of GOD, to put themselves the further behind, and give themselves the more adoe: and also by consequence of that to breed some more ground of hope to His People, and so it contributes to the Advantage of the Low Work of GOD, and has Advanced it a great stap. There is some other Acts that they have put forth against His Cause and People, hath Advanced the Low Work of GOD a great stap, the cruelty of their Designs, accomplished in their Wicked Acts, has done meikle Good to this Work, tho they intended it for Ill: Some of their Acts that they have now put forth, has put some Ministers to the Fields to preach, that if they had not been so Cruel, would have sitten still at home; But now the Cruelty of their Acts hath put them to the Fields to preach, and People, to the Fields to hear them; which otherways would have sitten still in their Nests, if so be their Acts had not been so Cruel; Their Acts that way hath done meikle Good to the Cause of GOD: For it hath likewise bred in the Hearts of the very Profane, a loathing of them and their Way, and a love to the Truth more than before: Their sending out to Quarter, and Cess, and Plunder, hath been so far from Advancing of their own Cause, though they designed it for that end, that it hath brought many of their side off it, that was even almost Complied and Banded with them.

them, and had a Respect to them before this their Cruelty. I say it hath brought many to turn their back on them, who was Adhering to them, and beginning to Comply with them. This is also White like in the present Dispensation, and is some little White Spot in the midst of our Cloud, and gives us ground of Hope, that the LORD will arise yet with the Light Day of the Gospel to the poor Church of *Britain and Ireland*, and that is, that the LORD is beginning to plead the Cause of his People that when we are shut up, and none left to plead our Cause, He is saying, that he will plead it Himself, and in a manner indeed He hath said, *Put up your Sword and I will draw Mine*: He hath said to His People, *Put up your Sword, and sylle not your Fingers on them*; but I will let you see that I will lay them Heaps upon Heaps: I will let you see what I will do with the Great Noblemen and Ladies that break my *Covenant at London*, that would set their feet down upon the LORDs Ground, they could not set their Noble Feet upon the LORDs Earth when they went down to the Breach of GODs *Covenant*; but I shall gar them (says the LORD) be harled to Holes and Dyke-sides where their Carcases shall be stinking upon the Ground; when the Populous City *London* where all this Mischief was first contrived against the Work of GOD, and the *Covenant* first burnt. I say all these Mischiefs contrived and acted, GOD hath dūng His Sword against them (*viz.* by the Visitation or Plague) and laid them Heaps upon Heaps. GOD hath given His People a Seing Mends of them, so that they are forst to pity their Enemies, and say alas! alas for them, and Father alas for that, that is come upon them; this is White like and is as a White Spot in our Cloud, and says, that GOD will yet Avenge the Quarrel of a broken *Covenant*, for He is beginning to do so already.

*Lastly*, We have this to look too which is Clear like in

the present Dispensation, and is a White Spot in the midst of our Cloud, and that is, The heinous Perfidelly of the *Prelatical Party*; that says, that GOD will be about to be Avenged on them: We have this to be a Ground of Hope, that we had even all those Men once in our Day, that is now crying down this Work, and spitting upon it (as it were) and labouring to get it at under: These Men once in a day cryed it up, as fast as we do now; They cryed up the *Covenant*, and cryed up the *Cause*, and put it up upon others to do so, and Suffer for, as well as the Suffering Servants of GOD that are now Suffering for its Doing. I know there is some of you in this Parish kens something of it, and has been Witnes to it; that once he that is turned *Prelat* among you, swore the *Covenant* before you, and was very forward in it; and in a word, spoke as much for it as any other about him; and swore you to your *Covenant* at your Sacrament (*viz.* Mr. *James Hamilton* Bishop of *Galloway*) and then shoke his lap, and said, So let GOD shake every Man out of his Inheritance that bides not by this *Covenant*. We have this Advantage of all these Enemies that they cryed once, and that not long ago up the Work, that we this Day own as fast as they are now crying it down; and cryed down *Prelacy* as fast as ever we cryed it down, and does cry it down this Day: But if they hold it as a Principle to be the Right Government of the Church of CHRIST, it had been some Manliness in them to have cryed it up: But in this they are Beasted, that they hold ay be that Side that there is most outward Advantage in; their Perfidy says, that GOD will be avenged on them, and gives His People ground of Hope: For the last Years they cryed down *Prelacy*, and up the Work and Cause of GOD as fast as any Body, and then it was but even *Saul* among the Prophets with them: This may be a ground of Hope to us, and a White Spot in our Cloud; Now so much for the Doctrine.

The *Second* Thing we would speak a Word to from the Text, is this, *But it shall be one Day; that shall be known to the LORD.*

The *Doctrine* is that, Though sometimes the LORD may lengthen out the Trouble of His *Kirk* for a long time, yet there is other times in which it will not be long, but a short time, for *one day*, and that is, *First*, When Enemies Cruelty, it is great, and they are very Violent; then it shall be but for *one day*. Now it is not long that they will Reign, when they are very Cruel and Violent in their Course. *Haman* he had one day, a little while, and O but he was Cruel, and the Acts that he made was to the utter overthrow of the Kirk of GOD, and he will have it done all in one day; he will have all done in a little time; no peace and peace, but he will have all done in one day well: Therefore the Kirk hath but *one day* of Trouble; He will not let her ly under this Tyranny, when Enemies is very Cruel, but presently gives her an outgate. And so at the beginning of the New Testament Church, there rose then a great heat of Persecution; the honest man *Stephen* was stoned; and a great Persecution was raised, but presently the LORD gave rest throughout all the Churches; but giff it was Cruel, the LORD suffered it not to be long. That we may apply this to our present Case and Dispensation this day, then it sayes our Darkness will not be long.

*First*, This even says it, The great Violence of this Party that is now up, and upon foot; the Violence now used by this *Prelatical* party against us, that hardly would the like have been used by *Turks*, let be by Men of the same Profession; yet their Acts hath been, and is full of Violence against us: What Violence was in that Act in the middest of Winter to put so many Families to seek their Lodging, and Winter quarters, and in the middle of Winter to make Desolate the whole Land from Preaching, that they shall not have a Word



spoken to them that now stands in need of a Word of Direction and Comfort in the present Case.

*Secondly*, There was great Violence that was used by them in their taking of the Lives of the Martyrs; what Violence did they use against them, they were not only content to take their Lives, but they would have the most honourable part of their Body, to wit, their Head denied the honor of a Burial; the like of which was never done to *Protestant Ministers* by *Protestant Ministers* before.

*Thirdly*, Those that was banished it would not satisfie their Humour to give them a months time to provide for Banishment, or so long time as was necessary for expeding of their Affairs, but presently commands them to sail with Violence & Tuke of Drum; so that they might neither see Wife nor Children, if they came not to them: And then what Cruelty was used by them since in this Land by Scourging some, and burning them upon the Cheeks, and then Banishment; and I doubt who could express their Fault before six Judicious Auditors And then what Cruelty was used against that Faithfull Minister (to wit) *Mr. Smith*, in putting him in the Thieves Hole with Irons upon him among Mad-men, and giv ye would know all his Fault, it was even because he would not call the Bishop *my Lord*; and then because his Friends had access to him there, where they communicated something to him for the Supply of his Necessity, they deny him the Priviledge, and put him in another Hole where no access is to be had to him by none of his Friends to come to him and comfort him; this was great Cruelty: This and such like says, that their day will not be long. Ye know that because Satan was shortly to be trodden under foot, therefore he was very Violent; and so because GOD has a Party to Destroy, when they have accomplished their Work; Therefore he gives them leave to tread them under foot, and to go fast forward. We thought that the former



mer *Bishops* ran fast till they were in the Pit; yet he gives thir Liberty to put more Work through their Hand in one day, nor the former *Bishops* would have done in a year: Now this speaks out also, that He will not let this Trouble ly long upon His People, lest they make His People put out their Hand to Inquiry. His People is even so sore pur at, and so tasked with them, by such Burdens that they put upon them, that if we think our LORD JESUS CHRIST have a mind to keep His People free of Sin, and keep their Garments Clean at this Time, and bring His People through as we know he will; Then we think He will not let His People continue long under the Trouble; for Enemies is very Cruel. Ye may read their Cruelty in that 51. of *Isaiah* 22. chap. 23. verse, where the Violence of a parallel People is held out; *Thus saith the LORD thy GOD that pleadeth the Cause of His People, I have taken the Cup of Trembling out of thy Hand, and given it to the Hand of your Enemies, who hath said, bow down the Soul that we may go over.* There the Wrongs they are doing to the People of GOD; It is not their Bodies that will satisfie them; but either they will have the Mastery of their Consciences or nothing else will satisfie them. They will either have their Souls to bow down that they may gang over, or they have no Satisfaction at all. The People of GOD would bear with them, or make less din, if it were only their Bodies that they were seeking Victory over; but they will have their Consciences also, *they will have their Souls to bow down that they may gang over.*

Well farther I would make this Use of it, If the Churches Affliction last but *one day*, because Enemies are very Cruel as ye may see them, then labour to bide it out; Many a Man will repent it that he has not bidden out longer; Many a Man will think with himself immediatly in the day of their Deliverie, O giff I had stayed it out *one day* longer; O giff I had

payed the other Fynd, and bidden the other *Sau*, and the other Preſſure I had ſtain'd my Conſcience. I allude to that word of *Samuels* to *Saul*, ye may ken that *Samuel* ſaid to *Saul*, he bides him bide a while from offering a Sacrifice till ſeven days were ended; this was the Word of the LORD to him, and then *Samuel* promiſed to be at *Saul*, well *Saul* begins to be ſore put at by the *Philiftins*, and coſſies under Hardſhips; and ſo he looking for no better of it, he diſobeyed, and or ever the time come, he goes and offers a Sacrifice, as many do when they begin to be ſore preſt and put at, they will Reſolve that they will even Diſobey the Word of GOD a little, and go over the belly of their Light, and croſs their Conſcience, and go over altogether. But well, *Saul* has no ſooner offered the Sacrifice, but als ſoon *Samuel* comes. O Fool thinks he with himſelf giſſ I had ſtand it out *one day* longer, then it had been well. Could ye not ſtay it out *one day* longer? Can ye not Suffer a *Day* Man? Can ye not endure to have the Croſs upon your Back *one day*? What if He had put it to you to bear it all your Days, behoved ye not to have done it, before ye had done Worſe? Will ye not be content to bear it *one day*? *It ſhall be one Day that ſhal be known to the LORD*. O ſay ye, I wad bide it out and I kent how long it would continue; but alas I cannot tell when that day will be. Well ſays the LORD, indeed that is true, I will neither let Friends nor Foes wit of that Day; *But it is a Day known to the LORD*: Let that ſatiſſie you; *It is a Day known to Me*, that Loves you as well as ye do your ſelves, and there the Point. The Day of the Kirks Trouble, and how long it will continue, or how ſoon it will end, is a Day that He keeps Secret, and neither Reveals to Friends nor Foes: He will not let Enemies be Diſpoſers of the Kirks Trouble, for then it would laſt too long: He will not let Friends be Diſpoſers of it, for they would take the Short-cut of it, and it would laſt

too short; *It is a Day known to the LORD.* There is three Things here.

*First,* He knows when it will begin, and hath the disposing of it as to the beginning of it; it cannot Begin a Moment sooner than He hath determined.

*Secondly,* He hath the Disposing of it as to the Darkness of it; He kens how many Dark Clouds, and how Thick the Darkness will be upon the Kirk. And,

*Thirdly,* He kens also when it shall close, and all the Enemies of the World shall not get it lengthened one hour, nor not a Moment shall they lengthen it longer. So I say the LORD hath the Continuing and Disposing of the Churches Trouble as to the Timing of it, and as to the Manner of it, and as to the Period and Close of it, and all the World shall not get the Church holden a Moment longer in Affliction, although it be always their Design. How long think ye *Pharaoh* thought to have kept *Israel* under *Egyptian Bondage*? no doubt even to the End of the World, and I nothing question but they thought so themselves a little before they were delivered, that they would never win out of it; But though the Devil and Enemies of the Kirk of GOD, set their Time to be at the End of the World; yet GOD hath set His Time also, and that was not their Time; but it was that same Day 400 and 30 Years that they came into *Egypt*, that same very Night they Marched out of *Egypt*; that same very Night was their Bondage done; They might stay no longer, that same very Night beheld they to go: Might they not have stayed till the Month? No. Frae the Time was done, they might not stay a Moment longer; that same very Night they beheld to March.

Now the Last Word is, *at Evening Time it shall be Light*, it shall be Light; it shall be Light, and they had all sworn the contrary it shall be Light; and *Pharaoh* and *Multitudes* would all gather together against the Church as a Thick Cloud, yet

it shall be Light like, and it shall be Light at Evening that is more; that even when Folk will expect or may expect a Dark Hour, then it shall be Light at evening time when every Body will think a Dark Night is coming on them &c. So the Note is this, that when most Darkness is suspected, then immediately the LORD shall cause Light to arise on the Church. There is Two Things we would speak a Word too:

The *First* is this, That notwithstanding the Kirk being in great Trouble for a Time, yet She shall not continue in it; but it shall be Light.

*Secondly*, I shall speak a Word to this, That it shall be Light when it is even at the Darkest Hour.

For the *First*, Though the Church be in Darkness for a Time, yet She shall be Light, Why? Wa GOD is Strong enough to bring Light to the Church in Opposition to Poor Pieces of Clay; since He has promised to make a Lamp always to shine before His *Anointed*.

*Secondly*, It shall be Light, for GOD is Wise enough to bring Light about to Her, though Men cannot see what Way it will come; He is Strong enough and Wise enough to bring it about, both in Opposition to the Malice of Men and the Wyles of Men; and for Grounds of Comfort to you (that are His People) that He will do so, I shall give you these two.

And *First* of all, There is some Light already in the midst of our Darkness. *Secondly*, It shall be Light; the People of GOD shall have Light; *Light shall shine for the Righteous: The Son of Righteousness shall arise with Healing under His Wings*: For He hath made all His Friends within these Lands to look for Light; they are all made to hope for Light, and lippens for it; this is their Expectation Dying and Living; this they live in the hope of, and this they Dye in the Faith of, because He hath said, *the Expectation of the Poor shall not perish*, Psalms 9. 18. *Thirdly*, It shall be Light in this Generation

Generation, because if no more Light would arise upon us, this would be a great Discouragement for People in another Generation that owns GOD and His Way, when it grew Dark with them, and a Cloud fell upon them; it grew Dark with yon Generation (say they) and they wan never out of it; they wan never from under the Cloud, and so we think neither will we. This would put them out of all hope of all Recovery of Light any more. Hence now since He has His People to bring throw many Various Troubles, one after another, and hath Truth to Convoy them from one Generation to another, and His People to bear up that Way: There though it were not for our sakes, yet for the Generation to come, that they may not be utterly Discouraged when a Cloud and Darkneis falls on them: Therefore He will have Light to arise upon us; *It shall be Light.*

*Fourthly*, It shall be Light: There is this Ground for it, the LORD is putting some more Spirits in His Ministers and People than before. He is beginning to Work some more Light and Life at the Hearts of His People; Though it is true, we are all far from the Thing that we should be at; yet some Ministers has more Heart to Venture to Preach, and People has more Heart to Venture to Hear nor they had before: This says *it shall be Light.*

But next, *at Evening it shall be Light*: It shall not only be Light, but it shall be *Light at the Evening*; that is, when the greatest Darkneis is looked for: There the Point; The Church and People of GOD is never nearer hand a Delivery and Day-light, then when it is Darkest; The Church of GOD is never nearer hand Day-light, then when it is Darkest with Her: When in all Human Appearance there is ay a Darker, and Darker-night coming, that is ay a great Evidence of drawing near to the Light. *The Light in Egypt* came when in all Mens Eyes it seemed as if it were darker, in their Bondage and



and Slavery is made greater, their Task doubled; they are put to Impossibilities, they are forbidden to have Straw given them; and yet to fulfill the Teal of their Brick. They are put to Impossibilities, and when put to Impossibilities, then it grows Light. And if ye would speare when the Church in these Lands will be Delivered, it will be shortly after Ministers and People are put to Impossibilities; and is there not something of that come forth already in some of their Acts, wherein Ministers are charged to Flit Twenty Miles from their own Parish Kirk, and many such Acts which are like that, which the People of Israel was put to in Egypt, which was Impossible; *Go get you Straw, yet fulfill the Teal of your Brick.*

Well then when it is Darker, nor ever it was before, then gather ye the more Hope from it, that shortly it shall be Light; ay the Darker it grow, gather the more Hope of Light; ay when there comes an New Act forth more Severe and Crueller than the former, then bless GOD for that; your Delivery is nearer than before, that is ay a New Token of Light. *At Evening it shall be Light.* That is a New Token that Light is not far off. Indeed if ye look upon Things by Human Reason, ye will plead your selves out; but we must plead by GODS Word and Promise, and that Way we will plead our selves in: For that is contrare to Human Reason, *that at Evening it shall be Light.* O say ye we were never so fore put at as we are now; we were never so Stressed and Pressed as we are now: It may be ye in this Place has not met with it yet; but *Galloway* and the *West of Scotland* has met with it: Well, when this comes to your Door that ye are so fore put at, wa all the better of that, it is a Token of Delivery, *at Evening it shall be Light.* I shall say no more, the LORD bless what hath been spoken unto you.

Let





scire rocare, rogata retinere, retenta docere  
Hæc tria discipulum faciunt superare  
si puer hoc sciret quantum doctrina valeret  
quaro dormiret Noctesq; diesq; Studeret

Disculam domina vadit sapissime parca

Q uærens in sylvis venor bis quinq; catellis  
quod capio sperando quod non capto mihi seruo

Si Christum discas nihil est si cetera nescis

Si Christum nescis nihil est si cetera discas

Ex Verborum Gratias  
libris Jacobi Dincanson  
Augustiis anno 1729

Disce puer quæso noli decedere quæso



